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OBSERVATIONS

ON A

LATE FAMOUS

SERMON,

Intituled,

Curse ye Meroz:

For the better *Illustrating* certain *Profound Passages* therein.

LONDON, Printed in the Year. 1680.

OBSERVATIONS
ON A
Late Famous Sermon, Intituled, *Curse ye MEROZ*, &c.

THE *Reverend man* that oblig'd the Town with this Celebrated *Discourse*, has manag'd the same at a rate so *peculiar* to himself, and wholly *extraordinary*, as if he design'd that there should be great observations taken on't, and not the least scrap suffer'd to fall to the ground without due *Notice* and Improvement. It appears he came *Accoutred* and *Arm'd Cap-a-pe* for the work, resolv'd to vent (in his own Conceit) new *Discoveries* and *Rarities*; For he tells us at first Dash —— *He has got a* Text *seldom (if at all) insisted on in these times* —— *And must treat of no vulgar truths, nor every days discourse*; but of such *wonderful matters*, as oblig'd him to *do what he never did before, even* (Beloved) to *READ his Sermon*. Now for my part, I scarce think *Reading of a Sermon* (if it be a *good one*) any such *Crime* as to need an *Apology*; especially in an age wherein 'tis so *familiar*. And there want not *those* who have as much Zeal for the *Service* of their *King*, and as great Detestation against *Rebellion* as ever he had in his life, who wish he had *READ*

it

a little oftner *before* he came into the *Pulpit*, as well as *there*; and then perhaps *some Expressions* utter'd in the Sallies of his warmer *Fancy*, or (if you please) *Transports of Zeal*, might have been spared. Nor is it improbable but the Gentleman (notwithstanding his other *Prodigious* parts) may be somewhat Defective in *Memory*, since he here Affirms —— *That this Text was never before insisted on by him at any time*; when yet in a notable *Treatise* with his name to it, Intituled, *GREGORY FATHER GRAY-BEARD*, (as you have it in the *Title-page*) by *Robin Hood at the Sign of the He-Cow, F. O, if it be not a Bull, on the South-West and by-West-end of Lake-Lemain, and Sold by* Nath. Brooks *at the Angel in* Cornhil, 1673. From p. 219. to p. 232. He did *Insist* (as much as a Gentleman of his *Volatile* Humour, can *Insist* on any Subject) on this very Text, and says there all and every Bitt, that, is worth *Reading*, in this Elaborate Sermon, and with very small variation of Words; For Example here p. 3. he says, *This is the most Loyal Text in all the Bible.* There p. 219. you have it Rendred somewhat more at large —— *Such a Text for Loyalty and Allegiance, such a Text for the King and Cavaliers, that Almighty God has not furnisht us with such another in whole Bible.* And a little after —— *Others Texts require us not to think, nor speak Evil of Dignities, much more, not to treat them evilly; but here they are by the Angel of the Lord Accursed, that like* Meroz, *sit at home, and will neither come nor send in their Horse and Arms and Moneys to the help of the Chief Magistrate and Chief Judge of the Land, as* Deborah *then was, to help her against her Mighty Enemies: Where note too, that in helping thus the Chief Majestrate (as* Deborah *was) is called Helping of God, or, the Help of the Lord; no man that has his Wits about him, or sober Sence enough to keep him from Staggering, can deny this meaning I put upon it.* —— And so he goes

goes on *INSISTING* as hard as he can drive, both in *Prose* and *Rhyme Burlesque*.

And now to serve up the very same *Cold Pye*, only with a small Addition of *Puff-Paste* and *Garniture* to *Eke* out, and yet *Swagger* as if it were *Piping hot*, and never Lips had been laid to it, is but an *Uncivil* way of Treating such Honourable *Guests* at so Solemn a Banquet; suppose then our Preacher had a mind, *to bring this Text again into Reputation* (As 'tis in the *Front*) or, *to make it speak better English*, (as we have it i'th' *Rear* of his Harrangue) he need not, one would think (the Premisses considered) be put upon any such necessity of *Reading his Sermon*, for sure he might have said over a *Lesson by Rote*, that he has thus been more than seven Years a *Conning*; Besides 'tis an odd, indeed a sawcy Reflection on all the *Loyal Clergy* in *England*, to say, *that the most Loyal Text in all the Bible, is now (like a piece of Apocrypha) laid aside, antiquated, and out of Date, very seldome (if at all) insisted upon in these times.* For though Ill Men did once Abuse this and other Texts of Scripture to Countenance Vile and Mischeivous Designs, yet 'tis not to be Doubted, but there are many *Honest* Divines (without any necessity of Including this Gentleman) who are as Active Preachers up of *Loyalty*, and consequently as like to Insist upon the most Loyal Text in the Bible.

But how Demonstrates he this to be the most *Loyal Text in all the Bible*? Comparisons are generally odious, especially when between things Incomparable. There are abundance of places in Holy Scripture, that most *expressly Enjoyn* Obedience to Magistrates, Condemn *Rebellion*, Command Subjects to be peaceable, and Submit to their Rulers, though *Heathens*, to pay them *Tribute*, Assist them with their Persons, *&c.* And Blessed be God, we want not many *Learned Divines* of the *Church of England*, and amongst the so much Condemned and *Rail'd-on* Dissenters too, who dayly Endeavour from those Sacred *Edicts*, to Inform the people of their Duties in that case; and therefore still why must this Text (though his Interpretation

lation be allow'd) be *Prefer'd* before or beyond all the rest?. For suppose one that from *other* places is throughly satisfied, that *Subjects* are bound to be *Obedient* to; and also their Princes against all Rebellions, should yet be so *dull*, as not so clearly to Apprehend it enformed by this *particular* Text, because *Deborah* was no *Soveraign* over *Israel*, but a *Prophetess*, and acting by *Extraordinary Call* against *Invaders* of her Country, *cap.* 4, 4. and so the *Notes* of our English Bibles (but *E. H.* has declared himself no Friend to our *English Bibles*) expound those words, *She Judged Israel*, that is, says the Margin —— *By the Spirit of Prophecy*, resolving of Controversies, *and declaring the Will of God*; And indeed had she been their *Princess*, *Barak* had talked very sawcily, when he says *ver.* 8. —— *If thou wilt go with me, I will go; but if thou wilt not go, I will not go*; now if the case were so extraordinary, the consequences he draws, (though in themselves Positions *true* and warranted by other places of Holy Writ) may yet not seem to arise from hence, so *necessarily* as to qualify it with the ranting Tytle of the *most Loyal Text in all the Bible.*

However, this Gentleman, though he would *engross* the Glory, (and to the prejudice of all the rest of his Brethren too) must not be allowed the Honour of *first discovering* the Abuses of this Text; for in a Pamphlet Printed, 1657. Called *Fides Divina*: *p.* 97. I find certain words, which for his Sake, considering his past-Practises, and present Pretentions I shall not grudge to insert. —— *Have we not seen*, Curse ye *Meroz displai'd, and heard them displai'd, who came not out to help the Lord; and many hearts cheated on all sides, and by none more, than by such Charms and Charmers, who though they knew little of the right Application of that Text, yet they made use on't meerly upon design and interest; for no sooner did they perceive the waters begin to run besides their Mill, (i. e. their ambitious, covetous, domineering ends were not served, but they turned* Cat in Pan, *and curs'd as fast the contrary way, and this at pleasure can they do upon occasion*, viz. *bless and curse, curse and bless one and the same Person, one and the same Cause, one and the same Opinion with one and the same Mouth, and possibly from one and the same Text.* ——Thus you see other Folks understood

ſtood the Knack of *Curſe ye Meroz*, long before his Sermon was hatcht; yet ſtill had our fiery Author only applied the Text as he does, and performed it with that *Gravity* that becomes *a Rector of all Saints*; I ſhould rather have met him with *thanks*, than *Animadverſions*; It being undoubtedly the Duty of good Subjects to aſſiſt the King at all times, and particularly now, when 'tis undenialy prov'd, That *Popiſh Traytors*, have conſpired againſt his Sacred Life, as well as for the Subverſion of our Religion; But there are other paſſages have much more need of Illuſtration.

For Inſtance, *p.* 17. He affirms, *That all Mens Faith muſt bottom upon ſome humane authority or other.* Now whether this proceeds from the Spirit of *Popery*, or that of *Foppery* (as the moſt *ſagely* contradiſtingiſhes them, as if any thing in the world could be more a *Foppery* than *Popery?*) I ſhall not determine: But if I thought the Poſition true, I ſhould be apt to wiſh the Parliament might ſit as ſoon as may be, to authorize the Bible by an Act, and furniſh People with *Bottoms for Faith*; for they begin to want them extreamly. Or if without troubling the two *Houſes*, Tradition alone can do the Feat, 'tis but ſtepping to the Church of *Rome*, *She* can furniſh us with Authority enough of that kind, for that and twenty Buſineſſes beſides.

p. 20 He Luggs Mr. *Calvin* by the Ears, for offering to ſay, *That Faith was a ſtedfaſt and aſſured knowledge of Gods kindneſs &c.* and having *bely'd* him, and *Fribl'd* a little with *Madam Tradition*; proceeds to talk of *Faith* at ſuch a Rate, as would make any good Proteſtants *Heart ake* to hear him; but poſſibly 'tis the *Colliers Faith* he means all this while, and ſo let it paſs.

p. 23. *If there was not a Papiſt in* England, *yet they would*

fright

fright the People with fears of Popery. —— This *Aphorism* is but borrowed from another *Brother of the Quill*: a Fright is a ſurvy thing, and therefore there are ſome, that would have the moſt *frightful* and *notorious* Popiſh *Treaſons*, huſht up, and go *Scotfree*, rather than *fright People with fears of Popery*.

So furious he is, that his own *Tribe of Levi* cannot eſcape.— *Read all our Chronicles, ſince William the Conqueror, and tell me if ever there were Warrs in England, but the Clergy had a great hand in them.* If it be ſo, 'tis ſure high time that they ſhould now leave off their fatal *Tamperings*, pragmatical *Intermeddlings*; but his Tongue is no ſlander, for he cannot conclude till he has Branded the whole Nation (the moſt *Generous* and *Ingenious* Nation in the World) with that vile, ignominious Title of —— the *Blackiſh Engliſh*. 38.

But above all that paſſage, *p.* 26. is remarkable —— *A Holder forth may yawl and yarn, ſnivle and whine, thump and bawl, till his Lungs and his Heart ake, and yet neither make open hearted nor open handed their cloſe-fiſted Diſciples, nay he ſhall turn up the white of his Eye, and play as many Tricks as Hocus Pocus at a Fair, and yet not get ſo much mony at Night as a common and prophane Hocus* —— This well conſidered, is a moſt enligh ning *Paragraph*; are things thus indeed? Well, ſuppoſe then there were ever a Graceleſs *Villain* in a Country, that had firſt couſined his Tutor of a *Fellowſhip*, by Gobling up the *Covenant* himſelf, whilſt he perſwaded the Old Man there was *Ratsbane* in it, that had renounced his *Coriſtendom*, and been publickly dipt in hopes to thrive among the *Anabaptiſts* that had liſted himſelf in the *Rebels Army*, and both preached and fought againſt his *Sovereign*; that had afterwards got *a Ship-Board*, and even there kickt for fear of *Debauching* the *Tarpaulins*: after all theſe Diſapointments, and Trading being ſo horrible dull amongſt the *Conventicelers*; do you imagine ſuch a Fool would not think it *high time* to change *Note* and *Cant*, if it were poſſible, to get into ſome *fatter Paſturrs*, and Rave and Rant to the purpoſe to be taken notice of? Yes marry would he, and kiſs the *Maſs-Book* moſt Reverently I'le warrant him, if there were any thing to be got by it.

But what is all this to our Sermon? nothing at all I hope; but why may not a Man be impertinent, now and then? and ſo indeed are Sermons in general if you believe this Author, who in *Gregory Graybeard*, *p.* 261 and 262. has publiſhed a Sermon of ſix Lines, that he ſays, will

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not only *infallibly bring all Men living to the Kingdom of Heaven*, But make all the Fanaticks good *Conformists* too: You would fain hear this *Matchless* Sermon I trow. Pray take it in his own Ryme Doggerel.

By the Liturgy Learn to pray,
So pray, and praise God every day.
Th' Apostles Creed believe also.
Do as you would be done unto.
Sacraments take as well as you can;
This is the whole Duty of Man.

Now though this be so *magnipotent* and *all-sufficient* a Sermon as he pretends, yet I have met with *another* full out as good, which Dr. *White* in his way to the *True Church*, in the *Preface assures us on his own knowledge* was in great esteem amongst the Vulgar *Papists* in those days. — In Ryme too, and these words:

I Bless me with God, *and the* Rood,
With his Sweet Flesh, precious *Blood.*
With his Cross *and his* Creed.
With his Length, *and his* Brede.
From my Toe *to my* Crown,
And all my Body *up and down,*
From my Back *to my* Breast,
My Five Witts *be at Rest.*
God let never Ill come at Ill,
But Save *us through Jesus own Will.*
Sweet Jesu, Amen.

This I say in my *simple* Opinion is as notable a *Divinity-Charm* as the other, and the rather because this seems to be as well a *Prayer* as a *Sermon*. However those that have a mind to *either*, may make Use of which *Receipt* they please, whilst I conclude with this serious and necessary *Letany*.

From *Pulpit-Drolls* as well as *Pulpit-Enthusiasts*, from *Rebells* and from *Flatterers*; in a word from *Time-servers* and *Hypocritical* Self-designing Villains of all Sorts and Sizes, and under all *Disguises* —— *Deliver us good Lord*; whereunto every *Honest Englishman* will say,

AMEN.